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北京大學日刊

號四十二百二第

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協約國與普魯士之政治思想

「歐戰演說」之第二次演題為「協約國

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博士為美國有名之政治學者著作甚富

曾任中國憲法顧問最近新著「普魯士

之政治哲學」於此論題研究有素定有

偉論以詔吾人會期為十月十一日 (星

期五) 下午四時仍在法科大講堂由陶

孟和教授充為翻譯此次講演正當大學

假期於聽講者尤為便利也。

日刊啟事

昨日 (十日) 為國慶日本日刊亦照例停

刊一日此告

別四日刊遇有必須時得將原稿略為刪改總期不失原意  
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# 本校布告

世界語各班均於下星期一即十月十四日開課茲將其班次時間等一一布告如左

(一)舊班均作為甲班(A)新班為乙班(B)

(二)甲班(A)於每星期一三五下午七時至八時授課乙班(B)八時至九時每星期各授課三小時

(三)甲乙兩班用書文法用「世界語講義」讀本用「世界語高等新讀本」(一書均向本校出版部訂購)

(注意)聽講時務須備帶紙筆是為至要

(四)在文科第三十七教室上課

附告

世界語教職員班規定每星期二四兩日下午七時半至九時在文科第三十七教室上課即於下星期二(十月十五日)為始此布  
七年十月八日

## 校長啟事

全校同人 公鑒本校定於明年一月起發行月刊由各研究所主任教員認定分

期編輯業已布諸日刊第一期之稿須於本年十二月一日集成請

諸君速以所作分別送至各研究所主任以便審定後彙送朱湯先先生處稿件均橫寫並加各種符號如科學式印有稿紙存日刊處可索取 蔡元培謹啟

## 文科布告

前經錄取補習班新生限於十月十五日以前來本校會計課繳費過期作為無效此布

## 新聞研究會啟事

本會定於十月十四日在理科第十六教室行開會式以後每逢禮拜一禮拜三禮拜五三日晚間八時至九時均在該室開常會凡已照章繳費諸君望屆時駕臨為幸此啟

## 學生儲蓄銀行通告第三十四號

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## 文藝

▲電學之緣起及其在學術上之位置

(電子說) 文科哲學門陳嘉謨

「電氣之字」Electricity 原於琥珀。Electro 摩撓琥珀以引輕物肇知於德黎

Thales 德黎之當魯僖二十四年傳十五年春秋書「震夷伯之廟」左傳曰「於是展氏有隱惡焉」或曰觀此以校東西智力長幼斷可識矣。譬之曰否否。德黎弟子有亞非西布德 Anaximander 者說

「地狀如同筒外包以氣大氣之外火圈繞之」此即電子飛行以太波動之理。後無綫電報應之而作。德黎再傳弟子有亞那西梅納史 Anaximenes 者說「萬物本源皆生於氣。氣有聚散氣聚成形風雲土石氣散為火流變無窮」此即電氣為活動原力之說。後拉勃尼芝 Lebniz 之

「本那特 Monad 說」由之而破。後是三哲者探索電學之理於二千餘年前亦可謂「是與神物以前民用」者矣。雖然猶有未樹也。知摩撓生電而不知感應生電一也。知火能包地而不知電能腐水二也。知氣有聚散而不知電有陰陽更不知電有乾溼三也。

(大戴禮曾子天圓篇)陰陽之氣俱則雷交則電。(春秋隱九年穀梁傳)陰陽相薄感而為雷激而為電。

而為雷激而為電。

(論衡雷虛篇)雷者陰陽之激氣也。陰陽分事則相校較校則激射激射為毒。中人輒死中木木折中屋屋壞。

(語氏文)電陰陽激。

按此明「感應生電」之理。電有陰陽Positive and Negative 陰陽二電失其均勢則相校較較欲調劑彼此牽引命曰「激射」說其無象則曰「激氣」論其有形則曰「激電」。

(墨子經下篇)水雖然火熾金多也合之腐水。按此則「澤電」之理亦說「電池」之裝置也。蓄水於孟注以硫酸樹之銅片及亞鉛則水起作用發氣分離發氣可然也故曰「水離然」亞鉛銅片俱金屬也以為電之二極繫之導體火星灼然故曰「火燦金」夫一金不足以起二極電池用二金力猶不足則聯衆電池為之故曰(金多)水受作用頓起泡汁迥異清流故曰(腐水)。

(莊子外物篇)木與木相摩則然金與火相守則流於是乎有雷有霧。水中用火乃焚大槐。

(關尹子雷電緣氣而生可以為之。



按此則(摩擦生電)(析水發電)  
(感應召電之理,文略可明)(乾電)  
溼電之分,前知於大秦者,千有餘歲  
矣。

此即東西電學之緣起也。希臘自德黎之  
後,越百年而愛墨配道克拉史 Empedocle

「四大」之說興。其說曰:萬物之根,四  
大元素。云何四大。地水火風。萬物芸芸,生  
滅變化,依於四大。聚散離合,何緣而起。聚  
散離合,起於二力。命曰「愛」「憎」。「愛」  
所以聚,「憎」所以散。「愛」所以合,「憎」所  
以離。又說「人之五官,各具竅孔,是等  
竅孔,依於類別,異其材性。物種都有,極微  
細點,各各細點,性質不同。由是當知,五識  
起因,即是物體,發生微點,射入五官,衆竅  
之內。可聽微點,射入耳竅,遂成耳識。可見  
微點,射入眼眶,遂成眼識。鼻舌身識,亦復  
如是。此說關係(電子)  
說,實為重要。同時有亞那克沙高

拉史 Anaxagoras 者,倡「種子」之說。立論  
略同愛氏,不過易四大元素為衆多之「奴  
種子」Seed 易愛憎二力為原動之「奴  
斯」nous 而已。又越百年而元子論師豆  
木克利篤史 Democritus 起。其說曰:「虛  
空之中,有充實者,其體極微,不能分割,其  
質平等,無有差別,超絕五識,命曰元子。復

## 坂谷贈書目錄

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次元子,以運動故,遂生衝突,以衝突故,遂  
生變化,一切現象,由之為作。是故元子,質  
同形異。靈魂元子,平滑而圓,諸元子中,是  
最勝者。復次元子,組成物體。吾人感物,得  
其影像,即此影像,亦由元子,組合而成。知  
物心官,亦是一團,「火性元子」是最精  
微,是最活動。按所謂「愛憎二力」,即電  
之「吸力」與「拒力」所謂「奴新」,渾言  
之,即「電動力」。元子說「再進一步,即為  
電子說矣。以上三哲,唯物主義,雖非極成,

創物之功,尤稱知者。自時厥後,詭辨學派  
興於西,而希臘之唯物說廢。五行讖緯興  
於東,而漢土之科學說亡。電學或幾乎息  
者,千有餘年。  
電學在上古時代之緣起,及中古時代之  
中衰,如上述矣。其在近世「文藝復興」  
以來,羅盤針發見而「磁學」興。十二  
百年而電學始得其用。一八三三年人嘉斯  
格頓根府一八五〇年英  
法之間始設海底電線。大器成於晚年,柳穀  
章於日莫,自然的科學得電學而共工之

藝成,精神的科學得電學而「宇宙之謎」  
解。後此百年,電學由致用的而入學理的,  
研究亦由具體的而進抽象的。如雞後鳴,  
瞻顧東方,已起精色,則今日之「電子說」  
是也。夫百工之學,具有專書,業在疇人,不  
煩縷述。茲將探索新詮,張皇幽眇,紹微前  
哲,以啟後圖,述「電子說」。  
(未完)

## 雜錄



Russian peasants, become a prey to all the horrors of anarchy. Or that the more weakly organised nation will make no attempt of their own to improve their conditions, expecting the League to provide them with all things needful for their development. Education is the great antidote to this danger; that the people may understand that liberty is not license, but requires order and discipline to maintain it; that unity and co-operation are necessary adjuncts to self-government; and that reform to be effective must come from within. The future is in the hands of each one of us. We can all help, not only by doing our respective duties that lie immediately before, however irksome they may at times appear, but by actively organising that public opinion which is to be the sustaining force of the League. If Prussia, by her State schools and military discipline, has been able in little over one generation to convert what was once a philosophical, musical, poetical and sentimental population of some 70 million souls into an immoral and treacherous horde of homicidal maniacs; surely after all the lessons of this terrible war, we shall be able by our schools of practical altruism, to create in as short a space of time, a united opinion in favour of the reign of law, and instil the spirit of service instead of domination into the hearts and minds of our youth.

There will, of course, always be impractical Utopians on the one hand and extreme autocrats on the other, with every shade of opinion in between. The new world will doubtless carry over many of the abuses as well as many of the virtues of the old. There will always be those in whose eyes their own country can never do right; who are eager to divest themselves of their imperial responsibilities and only too anxious to sacrifice their national heritage on the altar of Internationalism. Similarly, there will always be those who think their own country can never do wrong, and who will refuse to abandon any of the privileges of absolute sovereignty. Both parties will endeavour to confuse the issue now before us. But such ever present dangers should only serve as a healthy stimulus to the enlightened opinion of the masses and prevent them from falling into the stagnant pool of self-complacent optimism. There will be work enough and to spare for all to help in reconstructing the world after this war; and that work will be done with tenfold zeal if it is clearly understood that nations and men henceforth will share and share alike, and that the peace which is coming will be something far greater than a mere feverish preparation for future and more terrible conflicts.

But before such a peace can be prepared the Allies must receive the most convincing proofs of a complete change of heart in their present enemies, without which it will be impossible to allow them to take their share in the work and benefits of the League. There can be no compromise. The cause of Liberty must triumph! We admit no alternative! Militarism, that accursed "Thing of which the Germans have shown us the ugly face", must be banished from the earth before it is possible to establish the Brotherhood of Man.

The war began four years ago as a war of defence against German aggression; Great Britain came in to defend Belgium and France against the wanton attacks of Germany and Russia struck to defend the rights of Serbia to national existence, so unscrupulously assaulted by Austria-Hungary. But the war has since developed into much more than a war of defence; it has become a crusade for the liberation of oppressed nationalities: a Holy war of Right against Might, of the Cross of Self-Sacrifice against the Iron Cross of Despotism! It is no longer only statesmen fighting for division of Power or territorial rearrangements, but peoples fighting for justice and fair-dealing, security and peace! In such a struggle who for a moment can doubt the issue? Who is not longing

### 海德勳爵之演說(續)

But in this connexion there is a danger that arises in the minds of men. It is that such a League would be in practice controlled by the most powerful materially of the nations, and that these might form a secret conspiracy to bring about a sort of coup d'état and fall upon the weaker members, dividing the spoil. Or again, that a kind of Super-State, without nationality but possessing all the material forces of the world at its disposal, might rule the peoples with a rod of iron. Such in very fact is the German ideal. To attain perpetual peace by the complete domination of the world and the enslavement of humanity for the glory of a dynasty. Such has been the aim of many tyrannic empires which have risen and fallen throughout the ages. But it is the absolute antithesis of the idea of the co-operative commonwealth which forms the strongest bond of that true family of nations, the British Empire; of the ideas of self-determination so strongly held by our Allies in the continent of Europe, or of that lofty altruism which inspires the leaders of America. It is precisely against such Prussian ideas of world-domination that the Allies are pouring out their blood and treasure so unstintingly; and it is precisely in order to perpetuate their ideals of free independent peoples, living in lasting friendship, that the Allies are determined to set up the League of Nations and to let Right instead of Might rule the destinies of man.

People also point with warning to the failure of the Holy Alliance of 100 years ago which at first appeared to be inspired by similar motives. But that Alliance was between Monarchs and Governments and did not rest either on "the consent of the governed" or on "the organised opinion of mankind." In those days the masses of Europe were uneducated and the press in its infancy. To-day we have a highly intelligent proletariat, keenly alive to its own interests, and a press the influence of which can scarcely be exaggerated. Moreover, the telegraph enables a statesman to address his speeches to the whole world and not merely to an audience of at most a few hundreds. As soon as it became evident that the Holy Alliance was being used as a means of suppressing liberty in the interests of a few dynasties, Canning called in the New World to redress the balance of the old, and urged upon the United States to make that famous declaration since known as the Monroe Doctrine, so that America might remain the home of Liberty and free from those dynastic intrigues which formed the curse of Europe. And now, one hundred years later, with the happy greeting "Lafayette, nous voilà!" America has landed an army in France and will not cease the fight she has begun so well until her lofty principles have been fully vindicated. The idea that the League might develop into an economic trust run solely in the interests of international capitalists need not be considered for a moment, in view of the moral certainty that after the war the political power of Labour will be predominant in almost every country in Europe and America—from Vladivostock to Vancouver and probably in the Council of the League itself. Moreover, President Wilson has recently declared that no selfish economic combinations will be permitted within the League.

Is an allied victory will therefore be in itself the surest guarantee of the democratic and peaceful nature of the League of Nations which it will establish, there remains yet another danger of an opposite kind which must not be neglected. Namely, that the ignorant masses, led astray by fine sounding phrases and Utopian theories, may expect much more from the League in the way of immediate material and social benefits than human conditions render possible in our generation; and thus, like the unfortunate



to show in the approaching hour of victory that we are worthy of those who have died that we may live, in a world set free? The League of Nations is no dream but a living organism, born of a world in agony, and sacrificed by the blood of millions. It behoves us who have survived to keep its noble aims steadfastly before our eyes.

Let me, therefore, conclude by reading to you the principles enunciated by President Wilson on Mount Vernon:—"The past and present are in deadly grapple and the peoples of the world are being done to death between them. There can be no compromise; no half-way decision would be tolerable, no half-way decision is conceivable. These are the ends for which the associated peoples of the world are fighting, and which must be conceded to them before there can be peace; firstly the destruction of every arbitrary, power, anywhere, that can separately, secretly, and of its single choice, disturb the peace of the world, or if it cannot be presently destroyed, at least its reduction to virtual impotence.

"Second, the settlement of every question, whether of territory, of sovereignty, of economic arrangement, or political relationship upon the basis of the free acceptance of that settlement by the people immediately concerned and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its own exterior influence or mastery.

"Third, the consent of all nations to be governed in their conduct towards each other by the same principles of honour and respect for the common laws of civilized society that govern the individual citizens of all modern states in their relations with one another to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and mutual trust established upon the handsome foundation of mutual respect for right.

"Fourth, the establishment of an organization of peace which shall make it certain that the combined power of the Free Nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit and by which every international readjustment that cannot be amicably agreed upon by the people directly concerned shall be sanctioned."

Let us keep those great principles clearly before us, and let us also bear engraved in our hearts the warning words of Viscount Grey, "Learn or Perish."

(完)

### ▲北京西郊香山碧雲寺天然療養院

創設大概節略及其簡章(續)

第二、創立經過之情形。

吾人察及北京西郊香山碧雲寺實稱勝地、寺中古木參天、松柏蒼茂、(松柏所含之質、于病肺大益、故松林之下、療治肺病、往往見愈。)又有礦泉、湍然流出、(礦泉含質各異、碧雲寺之泉、含有石灰等質、如以浴身、於病骨癆者有益。)依山帶水、幽雅安閑、以之設天然療養院、可為佳境、今夏會集中外同志、詳加研察、成立一會、名曰西山碧雲寺天然療養院事務籌設會

無何、頗荷各界贊助、或假地以建舍、或捐

資以創導、業於寺中、起造屋宇數間、此為

應急而設、餘則方待經營、乃遠近聞風、咸

來訂約、而患肺病者、都待新建落成、急謀

遷入、頗有求過於供之勢、吾人更不得不

努力進行、凡一切應行設置之事、宜咸加

討論、分別擔負、以冀漸次擴充、而臻完備。

第三、創立後應行設置各事宜計劃及簡章。

天然療養院事務籌設會、現暫設于北京東城東單方巾巷門牌第四十九號、會務以起發人分任、現時方在進行之計劃如

下。

(甲)徵集會員。(一)名譽會員、延資望

深著者任之。(二)贊助會員、同志

而曾助本會成立、或助資產、或盡

義務者任之。(三)創辦會員、(一)

尋常會員、入會章程、另詳。

(乙)籌捐經費。(一)臨時開創費、(二)

常年協助費、(三)特別捐助或款

項或產物。

(丙)分任職務、約分二類。(一)院務。

(二)醫務。院務幹事、書牘、會計、稽核、產物、醫務幹事、治療、看護、藥劑

外來診治、其詳細規則另定。

(丁)建築房舍、擬在寺外後山空地、建

築房舍二種。(一)冬日療養院、設

于多受日光能可避風寒之區。(

一)夏日療養院、設于以離距平地

六百適當百丈之高空、氣輕涼之

區。(二)療養室、特別與普通二類。

特別有二等房室、按月或按年出

費、普通為貧乏無力而設、不收費。

(二)療養園場。患者必日夕在

(三)診治室及藥房。(四)執事人

住所。(五)體操場。(六)別墅。此等

房舍、備病者家屬居住、又為無病

者休息而設。

者休息而設。

### ▲歌謠選 文科教授劉復編訂

(四〇)直隸范正君來稿

兩柳夾一槐、老猿還得來。兩槐夾一柳、太

后還得走。

此為清宣統二三年之童謠。當時路旁

種樹、槐柳相間。老猿、蓋指前總統袁世

凱。

(未完)



[illegible]

(戊)設備交通。(一)電話電燈。(二)郵遞。(三)道路。(四)運送。

以上爲現時正在設置各事。

(甲)物理絕療之建設。(一)礦水浴場。  
日光浴兩斤時箭去其熱度用其光祇其建築工

二日光浴場。  
日光浴兩斤時箭去其熱度用其光祇其建築工

(乙)附屬考驗之建設。(一)測驗氣候所。(二)化驗室。

(丙)附屬林牧之設備。(一)植樹。(二)牧場。爲畜牛製乳供給院內飲料。

(丁)研究。(一)天然療養研究會。(二)看護術講習所。

以上爲將來應行設備各事。

徐前所述，僅其初步，端賴仁者提倡贊助，俾其從速告成。其他一切，徐圖擴張，不惟吾人感幸，亦中外社會人民所冀望而託庇者也。

發起人（以姓之筆劃多少爲次序）

王文藻	吳爾格	彭濟羣
王寵惠	李煜瀛	蔡元培
孔韋虎	屈永秋	齊業謨
貝熙業	高魯	蘭 華
吳匡時	夏循珩	顧兆熊

（完）

格致鏡原據趙蘊樓榆巢雜識謂係文簡館賓范武功所纂。武功名讚。婁縣人。長城興學。庚子京師之亂。大內珍寶無不零落。最可惜者。翰林院所儲永樂大典。百世之珍。亦蕩然流散。西人共得二十三本。海內收藏家亦間得之。余近於琉璃廠萃文齋書肆得觀一冊。以黃紡爲裏。從工部尺一尺三四寸。橫一尺許。朱蘭墨字。文皆句讀。分上下二層。復直分數闌。又復文一首。起訖處各空一闌。不相蒙。題爲永樂大典卷之二千七百四十九及二千七百五十。上卷二十頁。下卷十八頁。皆簡類。卷題之下皆有十合二字。卷末另頁有重錄總裁侍郎陳以勤及校繕諸官姓氏。繕寫不甚工。題卷字大八分許。餘皆五分許。魚尾處亦朱題卷次。攷大典曾寫兩次。見湧幢小品韻石齋筆談諸書。此末頁題重錄。是嘉靖時第二次新寫本也。頃已與唐寫宋槧爭價矣。昔朱竹垞不見大典。以爲被李自成觀馬蹄。今余幸得見之。可以豪竹垞矣。

歸安朱梅叔翊清理憂集第六卷。附記周忠毅公蓼州嘗爲杭州司李云云。案爲杭州讀書小記四

司李者。周公順昌。字景文。號蓼州。吳縣人。諡忠介。忠毅乃周公宗建字季侯號來玉者。諡也。然忠毅亦嘗爲仁和令。今人所用箋啟之紙。介闕爲八行。號八行書。案北堂書鈔一百〇四引馬融與竇伯可書云。見手書歡喜無量。書雖兩紙。八行行七字。又文苑英華二百五十六引張南史早春書事寄中書舍人李詩云。惟看五字表。不記八行書。又王子安宇文德陽宅秋夜山亭宴序云。雲委八行。杼勞思於彩筆。亦謂書札也。

魏視亭壹是紀始卷二十二俗語類。謂巧妻常伴拙夫眠。出謝在杭詩。案五雜俎則在杭所引唐六如詩。原詩曰。駿馬每歇癡漢走。巧妻常伴拙夫眠。人間多少不平事。不爲作天莫作天。今載六如集。又引類彙杜馴爲杭州別駕。遇冬月。則令魁肥婢妾駢立於前後。自號肉屏風。案天寶遺事楊國忠於冬月常選婢妾肥大者行列於前。令遮風。蓋藉人之氣相暖。故謂之肉陣。其事在馴前。又清波別志王黼於寢室置一榻。用金玉爲屏。翠綺爲帳。圍以小榻數十。擇美姬處之。名曰擁帳。亦其類也。

## 讀書小記

四